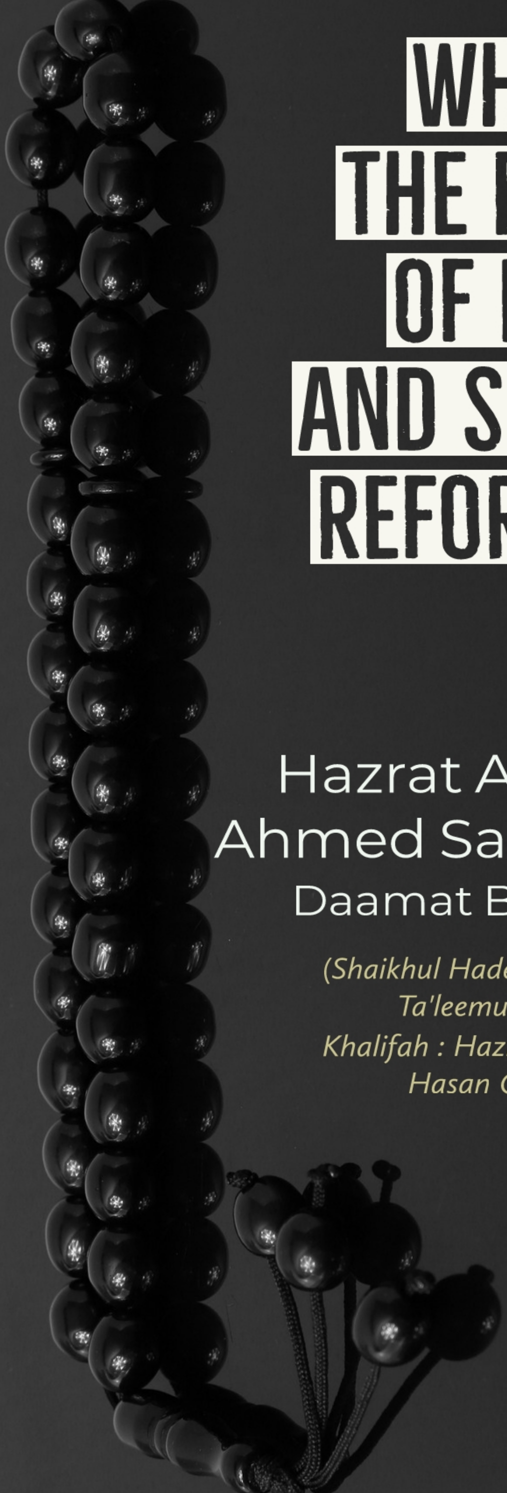


# WHAT IS THE REALITY OF BAI'AT AND SPIRITUAL REFORMATION


Hazrat Aqdas Mufti
Ahmed Sahib Khanpuri
Daamat Barakatuhum

*(Shaikhul Hadees Jamiah Islamiyah Ta'leemuddeen Dabhel,
Khalifah : Hazrat Mufti Mahmood Hasan Gangohi R.A.)*



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Hadhrat Mufti Ahmed Khanpuri

Translated By:
Moulana Abdullah Ghadai
(First Year Iftaa Student, Darul Iftaa)

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# Contents

بسم الله الرحمن الرحيم

الحمدالله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه، ونعوذ بالله من شرور أنفسنا ومن سيأت أعمالنا من يهده الله فلا مضل له، ومن يضلله فلاهادي له، ونشهد أن لاإله إلاالله وحده لاشريك له، ونشهد أن سيدنا ومولانا محمدا عبده ورسوله. أما بعد: أعوذبالله من الشيطان الرجيم. بسم الله الرحمان الرحيم.

**إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا.** (الفتح: ١٠)

Translation: Indeed those who pledge their allegiance to you, they, in reality, pledge their allegiance to Allah (because they do this to please Allah). Allah's hand is above theirs (Allah approves of it). So whoever breaches (the pledge) does so to his own detriment (because only he will suffer the consequences). Allah will soon grant a tremendous reward to the one who fulfills the pledge that he makes with Allah.(Al Fatah Ayah 10)

# Foreword

This book in your hands is a translation of guidelines for those who wish to spiritually reform themselves by Hadhrat Muftī Ahmed Khanpuri Sāhīb (dāmat barakātuhum - may his blessings remain. Ameen)
Apart from being an astute and brilliant academic, Hadhrat Muftī Sāhīb is also one of the foremost senior khalīfah's of Faqīhul Ummah Hadhrat Muftī Mahmood Hasan Gangohi, (rahmatullahi alayhi) a world renowned muftī and spiritual guide [shāykh]. Many ulama, muftīs and thousands of people from around the world and all walks of life have quenched their thirst of spirituality from the deep ocean of his special acquaintance with Allah [ma'rifah].

In the recent past, it has been observed that Hadhrat Muftī Ahmed Khanpuri Sāhīb possesses a similar magnetic force like Hadhrat Muftī Mahmood Hasan Gangohi (rahmatullahi alayhi). Ulama and muftīs around the world regard him as the "Crown of the Ulama".Thousands of people from all walks of life have pledged allegiance for spiritual reformation [bai'a] on the hands of Hadhrat Muftī Sāhīb and as a result have changed their lives. They

made repentance [tawbah], started performing their salāh, reading Qur'an, and steadily ascending the ladder of ma'rifah. As a result, they now enjoy a good, wholesome life [hayātan tayyibah]. This is a well-known fact.

We have observed that many people take bai'a with the hope of reforming themselves but unfortunately do not succeed. This makes them lose confidence in the concept of bai'a.
Bai'a is proven from the Qur'an and ahādīth. If one takes bai'a and does not benefit, that failure cannot be attributed to the bai'a itself. Rather, it is attributed to not following the guidelines of bai'a. If one purchases a computer and does not follow the manual, that failure is a result of his own negligence and not attributed to the computer.

In this book, Hadhrat Muftī Sāhīb presents basic guidelines with practical examples for those who really wish to reform themselves. The translation of this book has been done by Mawlāna Abdullah Ghadai from USA – a first year iftā student of the Darul Iftaa. We also acknowledge the previous translation of this book by Muftī Muhammad Minty (hafidhahullah).

We make duā Allah accept the translations and make them a means to understand and enhance the benefit of bai'a. Ameen.

**(Muftī) Ebrahim Desai**
**Amīr, Darul Iftaa Mahmudiyyah**
**South Africa**

## Reality of Bay'ah

*Bay'ah* entails obeying the commandments of Allah Ta'ala.–that is, fulfilling those orders which Allah Ta'ala has commanded us to do, asking forgiveness for those acts which we were ordered to abstain from but we still committed out of heedlessness, and making a firm intention to stay away from such acts. This is what *bay'ah* is. These two things, i.e. repenting over past sins and actions and making an agreement to not do them again, is the basic idea and reality of "*bay'ah.*"

### Reality of Repentance (Tawbah)

There are four conditions that have to be met in order for *tawbah* to be accepted:

1. Leaving sins

The most essential step is to abstain from the sin that one is repenting from. Repentance cannot be accepted if one is still indulged in that sin. For example, if a person is sitting in a place of impurity, and now he wishes to cleanse himself, the first step is to leave the place of impurity, and then take a bath to achieve his goal of cleaning himself. Even if all the water in the world was to be poured on him while he was still in this place of impurity, he will still not be considered clean.

2. Being ashamed (nadamat)

The second step is to be ashamed and worried about the sin one has committed. He should be thinking: "What

have I done?", "Whose order did I disobey?", "I have disobeyed such a Mighty Being."

3. Having a firm intention to abstain from sins in the future

The third step is that he should have the firm intention in his heart that he will not commit this sin ever again in the future.

4. Restoring rights

The fourth step is that he should think and reflect whether the sin he is seeking forgiveness from violated the rights of Allah Ta'ala or the rights of a fellow human being. If he has violated someone's rights, his *tawbah* will not be complete until he restores that right.

## Two Types of Sins

Some sins are such that the sinner has not violated anyone's rights. To repent from this type of sin, only the first three steps have to be observed. For example, someone cast a lustful glance at the opposite gender, or he drank alcohol. In committing these sins, he did not violate anyone's rights. Once this individual completely stops drinking and casting lustful glances at the opposite gender, and is ashamed and worried about this act, and makes a firm intention to not do it again, his *tawbah* will be complete.

The second type of sin is in which a person violates the rights of another. In order to repent from this type of sin, along with the first three steps, the fourth must be observed as well, which is, restoring the right of that person.

For example, someone stole another's possession, or physically abused another. Thus, in order for his *tawbah* to be complete, it is necessary for him to not only fulfill the first three steps, but the fourth as well. He will then have to return the stolen item to the original owner and ask forgiveness from the physically abused individual. Without this step, ones *tawbah* will not be complete.

## An Easy to Understand Example

You have an electricity connection at your house and some time passes during which you have failed to pay the bill. Because of this, the electricity company cuts off your power. Now, when you are trying to have them turn the power back on, you are asking their forgiveness and giving the excuse that you forgot to pay the bill and you promise that this won't ever happen again. You are doing everything possible in order to have them turn the electricity back on. However, even if they accept your apology and turn your power back on, they will still require you to pay the outstanding balance from the previous bill. They will not forgive this outstanding balance. The most that they may do is waive the late penalty fees. The original bill will still have to be paid. Similar is the case of *tawbah*. *Tawbah* will not be accepted until you fulfill the rights of those whom you have violated.

## Types of Rights

There are two types of rights:

1. The rights of Allah
2. The rights of people

## Rights of Allah

As soon as a person reaches the age of puberty, he becomes obligated to fulfill those commandments of Allah that previously weren't necessary for him to fulfill or complete. For example, *salah*(prayer)and *saum* (fasting) become *fardh* (obligatory).If someone has the necessary amount of wealth then he will have to give *zakat*(alms) to the needy. *Qurbani* and *sadaqah-e-fitr* become *wajib*. And if he has the necessary means, then *Hajj* becomes *fardh* as well.

**Ruling:** Shariah has mentioned certain signs that when found, a person will be considered *baaligh*(mature). For example, once an individual has a wet dream, or a male has conjugal relation with a female, then he will be considered an adult. If one does not experience any of these signs, then once he has reached the age of fifteen, he will be considered *baaligh* and an adult.

After becoming an adult, if one has missed any prayers and hasn't made them up, then merely doing *tawbah* will not suffice. Rather, one will have to perform the missed prayers in order for his *tawbah* to be complete.

**Ruling:** Only those prayers which are *fardh* or *wajib* will have to be made up, and not those which are *sunnah* or *nafl*. Usually, when the time for *salah* comes in, we pray our *sunnahs* before our *fardh*. For example, before the two *fardh raka'at* of *fajr* we perform two *raka'at sunnah*, and similarly before the four *fardh raka'at* of *dhuhr*, we perform four *raka'at sunnah*. However, when we are doing *qadhaa* (making up of prayer) we will only make

up the two *raka'at* of *fardh* of *fajr*, four *raka'at fardh* for *Dhuhr*, four *raka'at fardh* for *asr*, three *raka'at fardh* for *maghrib*, and four *raka'at fardh* for *isha* along with three *raka'at witr*.

When one wants to make up his missed prayers, he needs to confirm how many prayers has he missed before he starts. Otherwise, it will be very difficult to make up the missed prayers.

## How to Fulfill the Rights of Allah

If one wishes to make up his missed prayers, but he is not sure how many prayers he has missed, how should he make up his prayers? One will have to estimate in such a way that, for example, Allah gave me the *tawfeeq* (ability) to perform my prayers from when I became twenty, I became an adult at the age of fifteen, and between fifteen and twenty, there were five years in which I did not pray. Therefore, he will make a note of five years. Then, he started performing *salah* when he became twenty and now he is thirty. In these ten years, he missed *salah* here and there, and he is not sure how many he missed. So, he will make a rough estimate for this.

Making an estimation is very easy, the reason being that everyone is aware of their own habits and schedule. For example, one knows that every week on Saturday he wakes up for *fajr*, he ends up performing *dhuhr* as well;- however, at four o'clock he takes his wife and kids out to the beach, due to which he misses *asr*, *maghrib*, and *isha*. Then comes Sunday, since he has the day off, he spends the night with his friends, because of which he misses his *fajr* prayer. Wednesday is reserved for activities with his friends due to which he misses *dhuhr*.

The point is, we are usually aware of the prayers that we miss during the week. Now that we have decided to make up our missed prayers, and we have estimated that I started performing my prayers when I was twenty, now I am thirty, and we estimated that I miss my *asr*, *maghrib* and *isha* every Saturday, on Sunday I miss *fajr*, and on Wednesdays I miss *dhuhr*.  That is every week I miss one

*fajr*, one *dhuhr*, one *asr*, one *maghrib*, and one *isha*. I have to make this up for the period of ten years, in every week there is fifty-two weeks, accordingly in ten years there is five hundred and twenty weeks. So that means, I will have to make up Five Hundred and Twenty *fajr salahs*, and the same amount for *dhuhr*, *asr*, *maghrib*, and *isha*. One should make a note of this in a diary with the date that he has started.

In following this method, it will be easy to not only make up the missed prayers but also keep track of them. If one was to do this without making an estimate and without noting it in his diary, then he will be fooling himself. Our *nafs* (inner-self) will fool us and make you believe that you have already been praying for six months, and now you are absolved of your obligation. We will fall prey to the deception of our *nafs* and feel content that we don't have any more *salah* that we have to make up, while in reality we have many *salah* left to make up. Now, if we have already made a note of it, we can simply refer to our diary and remind ourselves exactly how many prayers we have left in our account.

## How to Make an Estimate for Ramadan

If one has missed any fasts after becoming *baaligh* (mature) then he must make an estimation for those as well. For example, you are currently thirty years old, every year you have missed four fasts. Now, it has been fifteen years since you became *baaligh*, so that is a total of sixty (4x15=60) fasts that need to be made up in your account.

## How to Estimate for Zakat

If you haven't given *zakat* (alms) for the past few years, then one must estimate the amount of years and the amount of wealth and give *zakat*. One is usually aware of how much wealth he is in possession of. For example, one has kept three-hundred grams of gold in his possession for the past ten years and has not paid *zakat* on it. Now it is his responsibility to ask a Mufti or a scholar how he should calculate the *zakat* for the past ten years. Same is the case for the money he has for business and the liquid assets he has in his possession.

If *qurbani* (sacrificing an animal) was *wajib* on him and he failed to do so, then for every year that he missed he will have to donate the price of a middle-class goat. If he failed to pay *sadqah-tul-fitr,* then for every year that he did not pay he will give the price of approximately two and a half kilograms of wheat as *sadaqah* (charity).

These are all the rights of Allah Ta'ala, and they must be fulfilled according to the method prescribed above.

## Rights of People

This is the second type of rights, and they are classified as "*Haqooq-ul-'ibad*" (rights of people).

The rights of people that are violated are categorized into two types:

1. Personal rights
2. Monetary rights

Violating personal rights means causing physical harm or discomfort to someone. For example, hitting someone, cursing, slandering or shaming someone, falsely accusing someone, etc.

Violating monetary rights means, for example, stealing someone's possession, failing to return a debt, spending your business partners money without permission, depriving someone from their share in inheritance, borrowing something from a neighbor and failing to return it, wasting something that doesn't belong to you and failing to compensate the owner for it, etc.. Since these rights are connected with people, fulfilling them and asking for forgiveness will be associated with people as well. Until the person does not forgive you for violating his right, you will not be forgiven. Even if one was to stand on the night of power, from *maghrib* all the way till *fajr* asking for forgiveness from Allah Ta'ala, he will not be forgiven until he asks the person for forgiveness. Once the person forgives him only then will Allah forgive you. This is understood from a hadith, and logically makes sense as well.

<u>Example</u>: You have a thirty- year- old son. I hit him and then come to you and ask you to forgive me as I have beat your son. Your response would be "Brother! This is between you and him, go and ask him for forgiveness, why have you bothered coming to me?" Similar is the case of *huqooq-ul-'ibad*, when we ask Allah for forgiveness, Allah will say that this is between you and him, go and solve your matter with him.

## How to Fulfill the Rights of People

It is our responsibility to fulfill the rights of others that we have violated. However, we do not know how many people's rights have we violated, and exactly what rights we violated. Now, making up the rights, which have been violated is also easy. There are billions of people residing in the world, most of them we have no type of association with. We are only associated with a select few individuals, such as our family members, friends, neighbors, and coworkers. For a person who is not too social, you could say he's associated with thirty to forty people. And one who is extremely social, you could say one hundred to two hundred people. Now, one should ponder and think from all these people that I am associated with, whose rights did I violate, and note them down in a book. For example, I have been in contact with Abdullah for the past ten years, in these ten years I have argued with him, I have sworn at him, I fought with him, I hit him, I falsely accused him, I cheated him in such and such business transaction, etc. One should note all of these things. Once one sits down with the intention of making up the rights he has violated, then Allah's mercy and help will become focused on him, and he will start recalling all of these in-

stances. As long as one has the right intention, then most definitely Allah's help will come.

The point being here is that monetary rights have to be given to the violated person. They will only be considered fulfilled when you go and tell him that, "For this many years I had taken this much of your money, and I became oblivious of your right. Now, Allah has given me the *taw-feeq* and ability to realize my wrong, and this is why I have brought to you what I owe you. For Allah's sake, please accept this, and forgive me for the delay in giving you back what was rightfully yours.

Personal rights have to be forgiven by going to the one who was violated and saying, "I cursed at you on such and such day, I hit you, or I slandered you, etc. Now I want to ask forgiveness. For Allah's sake, please forgive me." If you go to your biggest enemy, and plead to him for forgive-ness, he will forgive you with a soft heart. Similarly, the violated person will forgive you as well *InshaAllah*.

## The Reality of the Hereafter is Immense

The reality of the hereafter is very great. If we do not clear all of our accounts in this world, then in the hereafter, not only will our friends and relatives not pardon us, but even our mother and father won't forgive us. At that time everyone will be saying, "Give me my right." If the father violated the right of his son in this life, then the son will take his father to task for this right. The father will say to his son, "Oh, my son! I fed you, I clothed you, and I raised you-let go of this one right." The son will reply, "All of this is correct; however, you violated my right, and you still owe me this right;- therefore, I want you to repay me for my right." Similarly, everyone whose rights you violated will present his or her case in the court of Allah Ta'ala. This will be such a time and place where the dollar or pound will not be a valid currency. Those few good deeds that you have done will be used to settle your debts. Allah will say give such and such person this many good deeds, and so and so give him this much. Slowly all of your good deeds will diminish. Now what will be used as the currency? Those whose rights you violated, you will take the burden of their sins upon your shoulders.In the Sahih of Imam Muslim *(Rahimahullah)* there is a narration by Hadhrat Abu Hurayra *(Radhiyallahu 'Anh):*

عن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: »:أتدرون من المفلس؟« قالوا : المفلس فينا من لا درهم له ولا متاع فقال: »إن المفلس من أمتي يأتي يوم القيامة بصلاة وصيام وزكاة، ويأتي قد شتم هذا، وقذف هذا وأكل مال هذا، وسفك دم هذا، وضرب هذا، فيعطى هذا من حسناته، وهذا من حسناته، فإن فنيت حسناته قبل أن يقضي ما عليه، أخذ من خطاياهم فطرحت عليه، ثم طرح في النار«

((رواه مسلم))

Translation: Messenger of Allah *(Sallallahu Alayhi Wasallam)* said, "Do you know who is considered bankrupt?" The companions of the Prophet *(Sallallahu Alayhi Wasallam)* replied: "The bankrupt one amongst us is one who has neither money nor any property". He *(Sallallahu Alayhi Wasallam)* responded, "The real bankrupt one of my *ummah* would be he who would come on the Day of Resurrection with *salah*, *saum* and *sadaqah* (charity), (but he will find himself bankrupt on that day as he will have exhausted his good deeds) because he reviled others, slandered others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire".

We think going to the person whom we violated will hurt our pride. What we have to see and pay attention to is that if we do not ask for forgiveness then the punishment that we will get in the hereafter is more severe and harsh than this. When we put it in this prospective, then embracing the hurt we feel on our pride is easy to bear. Our accounts will become cleared. Furthermore, if we do all this, then our *tawbah* will be complete.

## Adherence to the Prescribed A'maal

We have stated above that the reality of *Bay'ah* consists of two things: seeking forgiveness for what occurred in the past and making a firm intention and promise not to commit sins in the future. Whatever has already happened is in the past. Now, in the future we need to adhere strictly to the following five *a'amaal*:

1. Fulfilling the *far'aidh* (compulsory acts)
2. Recitation of The Noble Qur'aan
3. Daily *tasbeehat (dhikr)*
4. Forty (40) *darood*(salutations upon the Prophet *Sallallahu Alayhi Wasallam)*
5. Al-hisbul 'azam

### Fulfilling the Far'aidh

One must make efforts to fulfill his prayers, fasts, give *zakah* (alms), perform hajj, give *sadaqah tul fitir,* do *qurbaani* (sacrificing an animal) etc.. Special attention must be given to the five daily *salah*, we must perform each *salah* in congregation. *Salah* is such a form of worship that we are involved in daily, however, usually we are most negligent in it.

## Recitation of The Noble Qur'aan

One who has memorized the *Qur'aan* must recite a minimum of three *juz* (chapters) daily. For one who is not a *hafidh* should make it necessary upon himself to recite at least one *juz* daily. If one does not know how to recite the *Qur'aan*, then he should make the intention that I will learn how to read the *Qur'aan* properly. One may request one of the *ulama* (scholars) in his locality, or the Imam of his local *masjid* and say to them that, "I have not read the *Qur'aan*. Can you please teach me?" *InshaAllah* nobody will refuse the opportunity of teaching someone the *Qur'aan*. A time should be set for this daily. For example, ten minutes after *isha*, or ten minutes after *fajir*, or whatever time is suitable. If one stays steadfast on this, then the day will soon come that he will be able to read the *Qur'aan* on his own.

## Tasbeehat

Every morning and evening one must make the following three *tasbeehat*.

1. Third Kalimah-

سُبْحَان لِلّه وَ الْحَمْدُ لِلّهِ وَ لآ اِلٰهَ اِلّا اللّهُ، وَ اللّهُ اَكْبَرُ وَلا حَوْلَ وَلاَ قُوَّةَ لَّا بِاللّهِ الْعَلِىّ الْعَظِيْم

Translation: Glory and praise be to Allah, besides Whom there is no one worthy of worship. Allah is the Greatest. There is no power and no might except with Allah, the Most High, the Most Great.

This should be recited one-hundred (100) times, every morning and evening.

2. Durood Shareef (salutations upon the Prophet)- One must send salutations upon the Prophet*(Sallallahu Alayhi Wasallam)* one-hundred (100) times every morning and evening. There are many blessings of the Prophet *(Sallallahu Alayhi Wasallam)* upon us. By the means of the Prophet*(Sallallahu Alayhi Wasallam)*we have been given many blessings including the ability to bring *iman*. Even if Rasulullah *(Sallallahu Alayhi Wasallam)*had not emphasized the virtues of sending salutations upon him, it would still be the right of all these blessings that we constantly send salutations and blessings upon him. The Prophet *(Sallallahu Alayhi Wasallam)*has mentioned:

مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا

Translation: The Prophet *(Sallallahu Alayhi Wasallam)* said: "Whoever sends salutations upon me once, Allah will send blessings upon him tenfold."

3. Istighfar- Even though we seek forgiveness from Allah, we keep committing sins while walking and standing. Just as we have to change our clothes when they get dirty, or how we have to clean our shoes when they get muddy. Similarly, our hearts get dirty from the sins we commit and the cleaning and washing of our hearts is done by *istighfar*. There are many types of *istighfars* found in *ahadith*. For example:

استغفر الله الذي لا إله إلا هو الحي القيوم و أتوب إليه

or

استغفر الله ربي من كل ذنب واتوب اليه

or

استغفر الله

or

ربي اغفرلي وارحمني

*Istighfaar* literally means that I am seeking forgiveness from Allah for my sins. Merely saying *istaghfirullah* is enough as well. However, the *istaghfaars* stated above contain more virtues. These three *tasbeehat* should be made every morning and eve-

ning. Just like in order to take care of our body we eat twice a day, similarly in order to take care of our spiritual well-being we need to feed our soul. These *tasbeehat* are the meals for our souls, and the recitation of the *Qur'aan* is like breakfast.

The ideal time for the morning *tasbeehat* is right after *fajr salah* till sunrise. This time also holds many virtues for *dhikr*. This is why after completion of *fajr salah* one should stay at his place and busy himself in *dhikr* and recitation. Once the sun has risen, if one prays two or four *rak'aat ishraaq*, then Allah Ta'ala takes responsibility of this person–that is, Allah makes his work easy. For those who cannot spare time directly after *fajr*, they can perform their *dhikr* while walking or at work, or they make wake up early for *fajr* and make *dhikr* then. If that is not possible either, then whatever time they get before noon will be permitted. Ideal time for the evening *dhikr* is from *asr* till *maghrib*. If this is not possible, then anytime before going to sleep is fine.

One can make *dhikr* while sitting in one place or while walking. However, one becomes more involved while making *dhikr* sitting in one place and that is more beneficial. If one makes *dhikr* while walking here and there, then (*InshaAllah*) it will not be deprived of benefit. Just as we can consume our meals while walking, but do we? Yes, if there is dire need then we do. For example, when we are traveling, and cannot find a place to sit and eat. However, when we are at home, daily we sit on the

ground to consume our meals, we lay the cloth on the ground, pass the plates, have different *achaars* and chutneys (spices) with our meals. If someone is to say, “You can eat while walking”. We would reply that we want to eat in such a way that we satisfy ourselves. Similarly is the case of making *dhikr*.

4. Forty Darood- Maulana Zakariya Kandhlawi *(Rahimahullah)* has written a small booklet, in which forty (40) *durood*- which have been taken from authentic *ahadith*- have been compiled. One should recite all forty (40) *duroods* once a day.

5. Al-Hizbul ‘Azam- This is a *dua* book written by Mullah Ali Qari *(Rahimahullah)*, in which he compiled most of the *duas* narrated from the Prophet *(Sallallahu Alayhi Wasallam).* We ask Allah for our daily needs. Such as, subsistence, health, *barakah* in our businesses, safeguard us from evils, pious offspring etc.. Our Prophet *(Sallallahu Alayhi Wasallam)* has taught us all that we need in this world and the hereafter through making *dua*. These are all present in Al-Hizbul ‘Azam. One is that we ask for health in our own words. And one is that we ask in the same words that Rasool *(Sallallahu Alayhi Wasallam)* used. We cannot fathom the *barakat* in the *duas* of Rasool *(Sallallahu Alayhi Wasallam),* it is as if these words are directly accepted by Allah Ta’ala. If we are submitting a form in front of someone of high status, one way is we make our own

form that contains our information. Another way is to use a form that is provided by them, and all we have to do is fill out the necessary information. The second way is more likely to be accepted by them.

Al-Hizbul 'Azam has been divided into seven (7) parts–that is, one part per day of the week. Each part has the appointed day that it should be read on. Since there are many *duas* narrated by Rasool *(Sallallahu Alayhi Wasallam)*it will be very difficult to recite them all in one day, hence this division has been done to make it easy for us. It has been divided into seven parts (one part per day), so that we can at least finish the book once a week. If one has the ability and time, he may choose to finish the book daily.

One should obtain a version of Al-Hizbul 'Azam which has a side by side translation of the Arabic text. This way he will be able to understand what is being read and asked. If one is to come across a *dua* which is pertaining to what he wants to ask, he may memorize the *dua* and make this *dua* during the rest of the day as well. For example, one is sick and he finds a *dua* which Rasool *(Sallallahu Alayhi Wasallam)* made for the cure of sickness. Now, he may recite the *dua* throughout the day. There are many *duas* that one will come across which will be according to what he wants to ask from Allah. He may make those *duas* throughout the day. It is not necessary to make *dua* loudly, merely focusing ones heart towards Allah, and asking in your heart is also a form of *dua*. In other words, one may ap-

point a *dua* that he will make throughout the day, and continue making the *dua* whenever he gets the chance.

The above five (5) practices must be observed daily. From these five,  three (recitation, 40 *durood*, and Al-Hizbul ‘Azam)do not have a prescribed time. One may do them at whatever time he finds convenient, or he may set a time for himself based on his schedule. If one sets a time for himself it becomes easier to fulfill the task, otherwise it becomes very difficult to stay steadfast on it. This is why it is recommended to set a time.

## Adherence to the Masnoon A’amaal

Besides the above prescribed *a’amaal*, one must adhere to the *masnoon* practices mentioned below:

1. Recitation of *Ayatul Kursi* after every *fardh salah. Ayatul Kursi* is as follows:

   اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ لاَ تَأْخُذُهُ سِنَةٌ وَلاَ نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلاَ يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلاَّ بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاو ;اتِ وَالأَرْضَ وَلاَ يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

   Translation: Allah: There is no god but He, the Living, the All-Sustaining. Neither dozing overtakes him nor sleep. To Him belongs all that is in the heavens and all that which is on the earth. Who can intercede with Him without His permission? He knows what is before them and what is behind them; while they encompass nothing of His knowl-

edge, except what He wills. His *Kursiyy* (chair) extends to the Heavens and the Earth, and it does not weary him to look after them. He is the All-High, the Supreme.

*Tasbeehat* of thirty-three (33) times *SubhanAllah*, thirty-three (33) times *AlhumdulilAllah*, thirty-four (34) times *AllahuAkbar* after *salah*. These *tasbeehat* should be made right after *salaam* for those *salahs* that do not have *sunnah* and *nafil* afterwards. However, if they do have *sunnah* or *nawafil* afterwards, then they should be made after completion of the *sunnahs* and *nawfil salaah*. These *tasbeehat* are called "*tasbeehat'e Fatimah*". These *tasbeehat* were given by Rasool (*Sallallahu Alayhi Wasalam)* to his daughter Fatimah *(RadhiyAllahu 'Anha).*

2. Before going to sleep, one should perform ablution (*whudu*), *tasbeehat'e Fatimah,* recite *Surah Fatihah, Ayatul Kursi, Surah Kaffiroun, Surah Ikhlas, Surah, Falaq,* and *Surah Naas* and blow on his hands and rub them over his body. Afterwards, one should lay down according to the *sunnah* way- that is, on the right side with the right palm under the cheek. Also, before sleeping one should recite one of the many *dua's* prescribed by the Prophet *(Sallallahu Alayhi Wasalam).* For example:

اللهم باسمك اموت وأحيي

Translation: Oh Allah! With your name I sleep and wake up.

The point is that in every action one must adhere to the *sunnah*. If one has to eat, it should be done according to the *sunnah*. One has to eat anyways, he can eat many different ways. For example, standing or sitting. We should think that the Prophet *(Sallallahu Alayhi Wasallam)* also ate, He consumed meals while sitting, this is why we should also consume our meals while sitting. Before eating, Rasool *(Sallallahu Alayhi Wasalam)* used to wash his hands, this is why we must wash our hands as well. After this, we have the option of eating with either our right hand or left hand. However, Rasool *(Sallallahu Alayhi Wasalm)* ate with his right hand, this is why we must eat with our right hand as well.

Then furthermore, if it is possible for us to follow the *sunnah* in making the morsel of food, we must do that as well. The *sunnah* way of preparing a morsel is using three fingers-that is, the thumb, index, and middle finger. If this is difficult we may use the remaining two fingers to assist in making the morsel. Then before eating, Rasool *(Sallallahu Alyahi Wasallam)* used to recite the name of Allah, or any other *dua* that the Prophet *(Sallallahu Alayhi Wasallam)* recited before consuming the meal must be recited. After finishing the meal, Rasool *(Sallallahu Alayhi Wasallam)* used to wash his hands, and recite the *dua*. Similarly, we must observe these actions as well.

In other words, we must observe the *sunnahs* of Rasool *(Sallallahu Alayhi Wasallam)* at all moments throughout our daily lives. Whether it be while sleeping, waking up, sitting, getting dressed, getting undressed, or even relieving ourselves in the restroom. Also, we should recite the *masnoon duas* that have been narrated from Rasool

*(Sallallahu Alayhi Wasallam)* at their respective moments throughout the day. If we adhere to these two things, i.e. following the *sunnah* way and reciting the *masnoon duas* at the respective moments, then we can safely claim *(InshaAlah)* that our whole day was spent in constant worship of Allah Ta'ala. This will be a great blessing for us. Just like any other thing, it will require extra attention in the beginning stages in order to implement this habit into our lives. However, soon it become second nature to us *InshaAllah.*

## Easy Way to Abstain from Sins

In *bay'ah* we make the promise that we will (*InshaAllah*) abstain from sinning in the future. Based upon this promise, we need to abstain from each and every sin. However, there are four (4) major sins that we need to try our outmost to abstain from. If we abstain from these four (4) sins we will *InshaAllah* stay away from the other sins as well.

1. Controlling the eyes: Abstaining from all sins which are pertaining to the eyes. Whoever controls his eyes, he will be saved from those sins that are an outcome of looking at prohibited things such as, adultery. The reason being, adultery is the last step, if one controls himself from glancing at unlawful woman, immature kids, watching television, going to the theaters or cinema, or even looking at places where unlawful acts take place he will save himself from adultery.

2. Controlling the tongue:Abstaining from all sins

which pertaining to the tongue. This means, cursing, swearing, arguing, fighting, accusation, backbiting etc.. Most of the sins that we commit are usually related to either the eyes or the tongue, this is why we must abstain from such things.

3. Abstaining from ill-thoughts: Our *nafs* (inner-self) is very deceptive. It is the usual habit of a deceptive person to come up with such a plan or story which would draw everyone's attention elsewhere, in order to save himself from being exposed. Similarly, our *nafs* is very deceptive and evil. Our *nafs* involves us in others business, that so and so is doing such actions, so and so thinks about you in such a way. Our *nafs* will make us think about the whole world, but we will forget what we ourselves are doing. We will not pay attention to our own short comings and weaknesses. It will make us think about others, but not worry about ourselves. This is why we need to stop ourselves from ill-thoughts about others. We need to tell our *nafs* that, do not worry about the rest of the world, first focus on yourself, fix your weaknesses and flaws. Remind yourself that this is a sin in itself that you are being involved in, make *tawbah* for this sin.

4. Abstaining from consuming haram food:Consuming *haram* food is very detrimental, once it reaches the stomach it makes itself apparent. For example, if you were to consume rotten food or poisonous food, our body will definitely be affected by this. It may even be such that we do not notice our body being affected, but most definitely it will have

some sort of affect. If we eat poisonous food by accident, is it such that our body will say, he did this unknowingly and by accident, this is why we will not react to it? Whether we consumed *haram* food knowingly or unknowingly, just as the poisonous food will affect our bodies by making us sick, or even killing us.  Similarly, the *haram* food will also have an detrimental effect.

## Effect of Haram Food

duced by consuming such food pumps into our heart, and creates the longing of committing sins. Thereafter, we will constantly be committing sins. Everything has an effect. For example, caffeine has the effect to refresh someone. Similarly, by consuming *haram* food it will create the longing and desire of committing sins. On the other hand, if one was to consume *halal* food, whether we like it or not, it will create the desire to perform virtuous actions, we will think of good things. Most of us must have experienced when we attend a lecture of a scholar or a pious person, we get the thought and feeling in our hearts that we are sinners, that we are constantly disobeying Allah Ta'ala. While sitting in the gathering we make firm intentions in our hearts to change ourselves. However, once we leave the gathering and reach home we return to our old habits. The main reason of us returning to our old ways is the *haram* food that we have consumed.

This has an effect on us that does not let us perform good deeds and actions. This is why it is of outmost importance to save ourselves and our families from consuming *haram*

food. One of the reasons why the family members do not listen to each other and do not get along is consumption of *haram* food.

## Tawbah - The Only Remedy for Sins

Under no circumstances must we commit sins. However, if out of heedlessness we do commit a sin we must immediately without any delay make *tawbah*. Just like we never stain our clothes on purpose, let alone staining them ourselves, as soon as we step outside our house, one of our main goals is to save our clothes from the mud and filth. After all this caution, if by chance our clothes become stained, we immediately wash it. It is against our natural temperament that our clothes have stains. We think what will people say if they see stains on my clothes? We take all this caution, although we are aware that at the end of the day we will take off these clothes and wear a different pair for the next day.

Our biggest weakness is that after committing a sin, we delay asking for *tawbah*. As soon our clothes get stained, we rush to a sink, turn the faucet on, and wash the stain off. Making *tawbah* can be done even faster than this. As soon as the sin is committed, we must turn our focus towards Allah, have the regret in our hearts, and make the firm intention to never commit the sin again. Once this is done, the *tawbah* is complete, there is no need to perform two *rak'aats*. Yes, it is better if one does so however, it is not necessary. In conclusion, making *tawbah* is an easy process which does not take up much time. The more the *tawbah* is delayed, the further you will grow from Allah Ta'ala.

There is a hadith narrated by Hadhrat Abu Hurayra *(Radhiyallahu 'Anh)* in the Sunan of Imam Tirmidhi:

عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً
نُكِتَتْ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءُ فَإِذَا هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ سُقِلَ قَلْبُهُ وَإِنْ عَادَ زِيدَ فِيهَا
حَتَّى تَعْلُوَ قَلْبَهُ وَهُوَ الرَّانُ الَّذِي ذَكَرَ اللَّهُ( كَلاَّ بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

Translation: The Messenger of Allah *(Sallallahu Alayhi Wasallam)* said: "Verily, when the slave (of Allah) commits a sin, a black spot appears on his heart. When he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns, it increases until it covers his entire heart. And that is the 'Ran' which Allah mentioned: Nay, but on their hearts is the Ran which they used to earn.

After becoming *bay'ah* to a Shiekh many people complain that, in the first couple weeks we made our *tasbeehat* with enthusiasm. However, now we have become relaxed and lazy in our prescribed *ma'moolaat* and we do not have the same enthusiasm that we had before. The obvious reason for this is, that was when you had freshly taken *bay'ah*, and at that time you were trying your best to abstain from sins. Now, two weeks later there have been some sins that were committed which are now showing their effect. If you had immediately made *tawbah* from those sins then this condition would not have come.

Due to not making *tawbah* immediately one experiences lack of motivation, lack of persistence while performing good deeds etc.. One of the biggest effects of glancing at things which are unlawful is losing interest in worshiping Allah Ta'ala. It is as if this is his punishment, he does not

experience the sweetness and happiness that is found when one worships Allah.

It is in our nature that we are very particular once it comes to food. If we are not experiencing enjoyment while eating, we will not even wait a couple days. We will immediately go to a physician, and complain that while eating I cannot experience the taste and the enjoyment of the food. We will ask what is wrong? If the doctor diagnoses us with a sickness, we will immediately take medicine in order to cure the sickness. However, unfortunately our situation is the complete opposite once it comes to worship. If we are not experiencing the enjoyment of reciting the *Qur'aan* or doing *dhikr*, we let this sickness go untreated for years on end. We do not even make an effort to cure this sickness. This is why it is of outmost importance that we give this special attention, and never let ourselves become relaxed in this matter.

## Company of the Righteous

One of the easiest ways to abstain from sins and excel in performing good deeds is changing our environment. Once we have done *tawbah*, it is as if we have stepped out of the sewer, showered, and put on clean clothes. Now, if after all of this we go and sit in the same sewer, then there would have been no point in going through all of this. Or for example, a child became dirty. Now, the mother washes him, puts powder on him, rubs cream on him, and dresses him in clean clothes. Now, the child goes and plays in the same dirt and mud which got him dirty in the first place. So, all this effort of the mother went to waste. Similarly, once we have made *tawbah*, we need to save ourselves from the source of what caused us to commit the sin. If this is not done, then we are just like the child who goes and plays in dirt and mud after being cleaned.

In order to save ourselves from sins, we must stay away from bad company. If until now we were surrounded by bad company, we had the wrong type of friends circle, we must change our company and friends circle. We must keep those friends who are good mannered, pious, mindful of their prayers, abstain from sins, and do not violate the rights of others. These are the type of people we should surround ourselves with. The type of environment a person lives in, will definitely shape the way he acts and becomes. In the company of those who are mindful of their *salah*, one will also become mindful of his *salah*. Once the time for *salah* approaches, and all those around him start preparing for *salah*, he will also prepare for *salah*. One will not feel it appropriate to stay seated

while the rest are busy preparing for *salah*. The least he will do is feel ashamed and definitely participate in *salah* with the rest. On the other hand, if one was to adopt the company of those who are not mindful of their *salah*, even if he himself is strict in performing his *salah* on time, to such an extent that as soon as the *azaan* is called you head to the *masjid*. Regardless of all this, one time will come, whether it be after a month or two, in which you will become relaxed in regards to your *salah* as well. In the initial stages you will start missing your *salah* with *jama'ah* (congregation), then soon you will stop praying all together. This is why it is very important to associate oneself with good company, and stay away from bad company.

## Do Not Fall in the Deception of the Nafs

The *ma'moolat* that have been prescribed must be done every day. No day should go by in which they have not been completed. Our *nafs* will tell us, what is the harm in skipping a few days? Without falling in the trap of our *nafs*, we must fulfill our *ma'moolat* every single day without any break.

For example, let's suppose you are forty (40) years old. Ever since you were born you have been eating daily. When you were a baby, you used to drink your mother's milk, once you left that you moved on to consuming actual food. In all these forty (40) years you have been eating daily, no day has passed in which you did not partake of a meal. Now, if I were to say to you, you have been eating for forty (40) years, if you do not eat for two (2) days what is the harm? You will reply, my legs will become weak, by

body will become sore. Even though you have been eating for the past forty (40) years, by missing meals for two (2) days, it will have an effect on your body. On the other hand, you have only started your *tasbeehat* two (2) weeks ago, if you were to start skipping days imagine what effect it will have on you.

We fulfill all the needs of our body at a timely fashion. Whether it be eating, drinking, bathing, changing our clothes, sleeping, resting, etc. It is as if we have made such a time table for the needs of our body which we follow religiously. For example, as soon as we wake up, the first thing we do is shower, then we put on clean clothes, and daily we have our meals on time. The point being, everything we do is in accordance to our time table. We actually brag to others, that we follow such a strict schedule in which there is no change. Even if there was an unusual incident to take place, for example, an earthquake, or a flood, or a relative was to pass away, would we every skip our breakfast for the day? Would we skip our lunch? Never would we skip our meals. Sometimes, while we are traveling via bus or train and we cannot find space to sit, even in this condition we still do not miss our meals. We are worried that if we do not eat our bodies will become weak. On the other hand, regarding our *ma'moolat* we think what would be the harm in skipping one day? If we skip our *tasbeehat* for one day what harm will come? The reason is that we have never fed our souls with *a'amaal*. Now, unfortunately it is in such a state that we do not even realize that we are starving it.

## Exert the Effort, Allah Will Help

We need to make a firm intention that just as we fulfill our worldly matters daily such as, eating and drinking etc.. and never miss a single day, we will fulfill our *ma'moolat* daily as well such as, recitation of the *Qur'aan*, and *tasbeehat* etc.. An easy way to adhere to this is make the promise that the day I do not fulfill my *ma'moolat* I will not have meals either. Then we will see how we will never skip a day (*InshaAllah).* The *barakat* (blessings) of the daily *ma'moolat* will soon become apparent as well.

## Importance of Keeping in Contact with your Shiekh

In order to spiritually reform oneself, it is not enough to just become *bay'ah* with a *Shiekh*. Rather, one has to stay in contact with his *Shiekh*. From time to time he should provide his *Shiekh* updates about himself, regardless of if he is following the orders of his *Shiekh* or not. If you are completing the *ma'moolat* that have been prescribed to you, then updating your *Shiekh* is very important. This way he can keep track of the *ma'moolat* and your progress. If you are not able to complete the *ma'moolat*, it is still important that you keep your *Shiekh* updated. This way he can keep you in his prayers and *duas*, and suggest different ways in order to create the zeal and enthusiasm in you to complete the *ma'moolat*.

## Easy to Understand Example

When we are sick, in order to become healthy again, it is not sufficient to just visit the doctor. Rather we have to let him examine our body in order to diagnose the sickness and in turn help cure our body. Furthermore, we have to act upon what has been prescribed, and also take the prescribed medication. If we do not do this, being cured is farfetched.  Just like we consulate a doctor every time we have any problem or sickness pertaining to our body, similarly, we must consult our *Sheikh* regarding sickness pertaining to our soul. Sickness pertaining to the soul is far more dangerous than bodily sickness. It is of outmost importance that we follow the prescription of our *Sheikh* and keep in constant contact with him.

There are two (2) ways of making *mushwara* (consultation) with your *Sheikh*:

1. Requesting to personally meet your Sheikh at a befitting time during the day
2. Writing a letter to your Sheikh

If one is writing a letter in order to make *mushwara*, it should be remembered that it should be written in such a way that it demands a response. Other than this, extra effort should be made to take some time and spend in the company of your *Sheikh*, especially during the blessed month of Ramadan. If one stays in contact with his *Sheikh*, the blessings will (*InshaAllah*) become apparent.

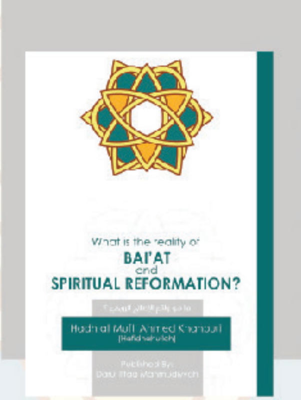
Our order (path/*silsala* of Hadhrat Mufti Ahmad Khan-puri *Hafidhahullahu Ta'ala*) is that of Hadhrat Kawja M'ueen-Uddin Chisti (*Rahimahullah*).

Hereunder is a list of our (Hadhrat Mufti Ahmad Khanpuri *Hafidahullahu Ta'ala) Masheikh*, starting from Hadhrat Ali *(Radhiyallahu 'Anh).*

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|---|---|
| 1 | Sayadina Abul-Hasan Ali Al-Murtuza (RA) |
| 2 | Imam Abu Sa'eed Hassan Basri |
| 3 | Hadhrat Khawja Abdul-Wahid bin Zaid |
| 4 | Hadhrat Abul-Fadhl Fudhail bin Ayadh |
| 5 | Hadhrat Ibrahim bin Adham Al-Balki |
| 6 | Hadhrat Hudhaifa Mir'ashi |
| 7 | Hadhrat Haberah Basri |
| 8 | Hadhrat Mumshaad Ali Deenori |
| 9 | Hadhrat Abu-Ishaaq Shami Chisti |
| 10 | Hadhrat Abu-Ahmad Ibdaal Chisti |
| 11 | Hadhrat Abu-Muhammad Chisti |
| 12 | Hadhrat Nasir-Uddin Abu-Yousef Chisti bin Sam'aan |
| 13 | Hadhrat Khawja Qutub-Uddin Moudood Chisti |
| 14 | Hadhrat Khawja Shareef Zandani |

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|---|---|
| 15 | Hadhrat Khawja 'Uthman Harooni |
| 16 | Hadhrat Khawja M'ueen-Uddin Chisti Sanjari |
| 17 | Hadhrat Qutub-Uddin Bakhtiyarkaki |
| 18 | Hadhrat Sheikh Fareed-Uddin Mas'oud Ganjhshakr |
| 19 | Hadhrat Makhdoom 'Alaa-Uddin Ali Ahmad Sabirkaleri |
| 20 | Hadhrat Sheikh Shams-Uddin Turk |
| 21 | Hadhrat Sheikh Jalal-Uddin 'Uthmani |
| 22 | Hadhrat Sheikh Ahmad Abdul-Haqq Ibdaal Radolawi |
| 23 | Hadhrat Sheikh 'Arif ibn Ahmad Abdul-Haqq Radolawi |
| 24 | Hadhrat Sheikh Muhuammad bin 'Arif Radolawi Farooqi |
| 25 | Hadhrat Sheikh Abdul-Qadous Gangohi N'umani |
| 26 | Hadhrat Sheikh Jalal-Uddin bin Mahmood Tahaneseri |
| 27 | Hadhrat Sheikh Nizam-Uddin Farooqi |
| 28 | Hadhrat Sheikh Abu-Sa'eed Gangohi |
| 29 | Hadhrat Sheikh MuhibUllah Ala-abaadi Farooqi |
| 30 | Hadhrat Sheikh Sayed Muhammadi Akbar-abaadi |
| 31 | Hadhrat Sheikh MuhibUllah Ala-abaadi Farooqi |
| 32 | Hadhrat Sheikh Sayed 'Adha-Uddin Amrohowi |
| 33 | Hadhrat Sheikh Abdul-Hadi Amrohowi |
| 34 | Hadhrat Sheikh Abdul-Bari Saddique Amrohowi |
| 35 | Sheikh Sayed Abdul-Raheem Afghani Walayati Shaheed |

| | |
|---|---|
| 36 | Hadhrat Sheikh Mian-Jee Noor Muhammad Janjhanowe |
| 37 | Sheikhul ‘Arab wal ‘Ajam Haji Imdadullah Muhajir Makki |
| 38 | Hadhrat Sheikh Maulana Rasheed Ahmad Gangohi |
| 39 | Hadhrat Sheikh Maulana Khalil Ahmad Saharanpuri |
| 40 | Hadhrat Sheikh Maulana Khalil Ahmad Saharanpuri |
| 41 | Faqeehul Ummah Mufti Mahmood Hassan Gangohi |
| 42 | Hadhrat Sheikh Mufti Ahmad Khanpuri |




What is the reality of

# BAI'AT
and
# SPIRITUAL REFORMATION?

We have observed that many people take Bai'at with the hope to reform themselves but unfortunately they do not succeed. This makes them lose confidence in the concept of Bai'at. Bai'at (spiritual reformation) is proven from the Qur'an and Ahadith. If one takes Bai'at and did not benefit, that failure cannot be attributed to the Bai'at itself. Rather, it is attributed to not following the guidelines of Bai'at. If one purchases a computer and does not follow the manual, that failure is attributed to his negligence and not to the computer.

In the recent past, it has been observed that Hadhrat Mufti Ahmed Khanpuri Saheb Daamat Barakatuhum possesses a similar magnetic force like Hadhrat Mufti Mahmood Hasan Gangohi (Rahmatullah alayh). Ulama and Muftis around the world regard him as the Crown of the Ulama.In this book, Hadhrat Mufti Ahmed Khanpuri Saheb presents basic guidelines with practical examples for those who really wish to reform themselves.